

A
Funeral-Sermon

FOR ~~48~~ 38. 25.

That very Reverend,



AND

Most laborious Servant of *Christ*,

In the Work of the MINISTRY,

MR. MATTHEW MEAD.

Who Deceased Oct. 16. 1699.

By JOHN HOWE,
Minister of the Gospel, and some
time Fellow of *Magd. Coll. Oxon.*

LONDON,
Printed for T. Parkhurst at the Bible
and Three Crowns in Chancery, 1699.



Academiae Cantabrigiensis
Liber.

3524.87

T O

The Right Honourable,

John, and } The Lord,
Frances, } and Lady

H A V E R S H A M.

May it please Your Honours,

TH E Request of the Mournfull
Widow, and other Relatives,
of the worthy Person, deceased;
concurring with my own Inclination,
left, with me, no room to deliberate, con-
cerning this Inscription.

I easily apprehend, how quick, and
deep, a sense You both have, of the loss
of such another valuable person, from
off this Earth; having so lately born Your
part, in lamenting the Decease of one You
much valued also. Upon which account,
I put into Your Hands, a Discourse on
those words, John 11. 16. Let us go,
that we may die with him.

A 2

Such

The Epistle Dedicatory.

Such Persons leave *this* World so fast, that it grows a more difficult choice, with whom to live, than with whom to die.

When, on that sad occasion, I did see my self, to consider, that passage of Holy Scripture, I had seen some Expositors, that made it a doubt, whether that were meant of Lazarus, or of our Lord himself. Some, of good note, thought the latter. For which, was plausibly to be alledg'd, what we find, vers. 8. and that, in this verse 16. the words were spoken, not to Christ, but to the Fellow-Disciples.

That Doubt was not to have been mov'd in an Assembly, where was neither time, nor a fit season to discuss it. And tho' I might more conveniently, I shall not say much to it, now. Only I judge, that, without necessity, the present coherence was not to be torn. When, by the series of Discourse, the same [him] seems plainly to be refer'd to, in the close of the 15. verse, and of this 16. — Lazarus is dead, v. 14. — nevertheless, let us go to HIM, vers. 15.
---Let

The Epistle Dedicatory.

—Let us also go, that we may die with HIM.

It was little needfull to say to Christ, Let us go, whose Mind appeared set upon going, already; but to the Disciples, who drew back. Besides that Reverence might restrain from saying this to our Lord; when what was to be propos'd, was matter of Hortation, not of Enquiry. Tho' sometimes they feared even to ask him a Question, also; as Luk. 9. 45. And they might the rather, be now, under a present awe, from the rebuke, or expostulatory answer, he had given them, for their objecting against going into Judea. Especially, so as not to signifie a remaining fear, which he had so newly check'd. Therefore Thomas's speech, directed to his Fellow-Disciples, but not out of Christ's hearing (for we have no reason to suppose, that he separated them from him, that he might say this to them apart) is so ordered, as not to import fear of death, but Love to the Deceas'd.

If any should object, that Thomas could not mean dying WITH Lazarus, when he was told, he was already dead.

That

The Epistle Dedicatory.

That scarce deserves answer, to any one that understands the latitude of the Particle render'd WITH, especially, that it frequently signifies after, and not always with. And very often notes nothing of time at all. And therefore may here, mean no more, than let us go that we may die too, or, die, as well as he.

All this I say, not that I have heard any Person, in our days, object against, or plead for, this or that sense of these words: But knowing they have been differently understood; and this being the first opportunity I had to take publick notice of the difference, I am not ill pleased, that I have now, this occasion of representing it, to so competent Judges, partly to prevent Objection, or at least, to show with what temper of mind, any such different apprehensions, in matters of no greater moment, ought to be look'd upon.

Nor shall I here vye Authorities of Commentators, that have gone this way, or that in this matter. Therefore I name none; Only some, of as great name as any, have judg'd this the more probable

The Epistle Dedicatory.

probable Opinion, which I have follow'd.

Many Instances might be given, wherein, when matters, extra-essential to the Summ of our Religion, are deliver'd, one Sense must be pitch'd upon, tho' another, very divers, (of which there cannot be two) is not to be demonstrated impossible.

In which case, I much prefer a tacit following that which one chooses, before a conceited Confidence, and crying down of the other. For confident Clamour neither admits light, nor tends to enlighten any body.

In the present case, it makes no difference, to any disadvantage. For if we desire to be united in death, or in that state, to which it introduces, with this or that H. Man: To be with our Blessed Lord, in that state, must be much more desirable.

But the departure of the excellent Ones of the Earth, from it, leaves us less, here, of present attractive, and gives us a very threatening prospect, and presage of what we are to expect, for the future.

Your

The Epistle Dedicatory.

That scarce deserves answer, to any one that understands the latitude of the Particle render'd WITH, especially, that it frequently signifies after, and not always with. And very often notes nothing of time at all. And therefore may here, mean no more, than let us go that we may die too, or, die, as well as he.

All this I say, not that I have heard any Person, in our days, object against, or plead for, this or that sense of these words: But knowing they have been differently understood; and this being the first opportunity I had to take publick notice of the difference, I am not ill pleased, that I have now, this occasion of representing it, to so competent Judges, partly to prevent Objection, or at least, to show with what temper of mind, any such different apprehensions, in matters of no greater moment, ought to be look'd upon.

Nor shall I here vye Authorities of Commentators, that have gone this way, or that in this matter. Therefore I name none; Only some, of as great name as any, have judg'd this the more probable

The Epistle Dedicatory.

probable Opinion, which I have follow'd.

Many Instances might be given, wherein, when matters, extra-essential to the Summ of our Religion, are deliver'd, one Sense must be pitch'd upon, tho' another, very divers, (of which there cannot be two) is not to be demonstrated impossible.

In which case, I much prefer a tacit following that which one chooses, before a conceited Confidence, and crying down of the other. For confident Clamour neither admits light, nor tends to enlighten any body.

In the present case, it makes no difference, to any disadvantage. For if we desire to be united in death, or in that state, to which it introduces, with this or that H. Man: To be with our Blessed Lord, in that state, must be much more desirable.

But the departure of the excellent Ones of the Earth, from it, leaves us less, here, of present attractive, and gives us a very threatening prospect, and presage of what we are to expect, for the future.

Your

The Epistle Dedicatory.

Your Lordship's great respect to this Servant of Christ, was even hereditary, and descended to him, by You, from Your Family; as I have often heard him acknowledge, with great Sense of Obligation.

And (Madam) Your Ladyship's great value of him, tho' it might take its first rise from so near, and judicious a Relative, could not but receive a great increase, from his known worth, and Your own discerning Judgment.

I pray, (not doubting it) that with whatsoever kindness, You have received any Prophet, or other Servant of Christ, in that Name, You may have a proportionable Reward; and am, my most Honoured Lord, and Lady;

Your most obliged,

humble Servant,

in the Work of the Gospel,

John Howe.

A

Funeral Sermon

On the Reverend

Mr. *M E A D.*

I TIM. IV. 16.

*....Thou shalt both save thy self and
them that hear thee.*

THese words I principally design
to insist upon at this time, and
on this sad, and mournful oc-
casion ; but not without Retrospecti-
on, to the foregoing Verse, and the
former part of this ; which run thus,
verse 15. Meditate upon these things,

B

give

give thy self wholly to them, that thy profiting may appear to all. V. 16. Take heed to thy self, and thy doctrine; continue in them, for in doing this, thou shalt both save thy self and them that hear thee.

This whole foregoing Context contains Precepts, which reduc'd [to practice, afford an eminent *Example* and *Patern* of a true Gospel-Preacher: Or as the words are, v. 6. *Of a good Minister of Jesus Christ, nourished up in the words of Faith, and of good Doctrine.* As these last words shew the blessed end and issue of such a one's Ministry, i. e. that he shall save himself; which must be look'd upon as certain. *And them that hear him;* i. e. as much as in him lies, he shall herein do his part, and what is incumbent upon him, to the saving of his Hearers.

These latter words hold forth the double end which a Minister of Christ is to pursue, the saving his own, and his Peoples Souls.

The foregoing words, considered in
reference

reference to these, contain the *proper means* he is to use in order to this two-fold end.

i. e. He is to *meditate* much on the great things of the Gospel. He is to be *wholly in them*, as the words literally import, which we read, *he is to give himself wholly to them*. He is to be continually increasing in the knowledge of God, and that so as not to know only to himself, but so as to make known what he knows. He is especially (tho' that be the common duty of Christians) to turn all to *the use of Edifying*, Eph. 4. 29. that *his profiting may appear to all*. For tho' Timothy was at this time a young man, yet the most grown, did always need to be still growing: None have *here*, attain'd their *Ne plus ultra*, but may still write for their *Motto*, *Plus ultra*, all their days; even *Paul the Aged*, as he writes himself to *Philemon*, tells the *Philippians* (both those Epistles being dated from *Rome*, and supposed to be

*Ex tunc
12.*

In a better
than the Po-
etsense, *sci-
re tunc ni-
hil est.*

written about the same time, when he was first there) *that he had not yet attain'd*, in point of the transforming knowledge of Christ, chap. 3. 10, 11. And unto what pitch soever he grew, it was still in order to communicati-

on. He writes to the *Corinthians*, that he *determined to know nothing among them*; which is *so to know*, as to *make known*, nothing but *Jesus Christ and him crucify'd*. And to the *Ephesians*,

Eph. 3. 4. that he would have them understand, his knowledge in the *Mystery of Christ*; no doubt that their Salvation might be promoted thereby. And hereupon, in great part, depends a Minister's own Salvation; as hereafter will further appear. But besides, *he is to take heed to himself*, and see to the good state of his own Soul; he is to take heed to his Doctrine, *not to corrupt*, or *handle deceitfully the word of God*, but represent it sincerely, *and as the truth is in Jesus*. He is to *continue in them*, i. e. in the things he before exhorts him to meditate on, and
be

be wholly in them; to continue *in the Faith*, of what was to be believed; and *the Practice*, of what was to be done; and in pressing and insisting on both. And all for the mentioned Ends, that he might both *save himself, and those that bear him.*

And it is this *two-fold End* of a Minister's Care, and Labour, that will take us up at this time. This is that therefore, which as God shall help, I am to *evince and apply, viz.*

Doct. That a Minister of Christ is to make it his business, both to save himself, and his bearers.

I am, as the Text directs, to speak of these two Ends conjunctly: And here I shall not spend time, or use a liberty, beyond what is obvious, and useful; in enquiring into the Counsel of God, why he makes use of *such* in order to the *saving of others*, as need to be *saved themselves*, also.

But shall principally insist, that *since it appears to be God's pleasure to*

make use of such, they should, therefore, most earnestly concern themselves, and be very intent upon carrying on this design; viz. of their own, conjunctly with that of their Hearers Salvation. Yet as to the former of these,

1. Somewhat it may be requisite to say, concerning *this Course and Method*, which we find the Wisdom and Good-pleasure of God have pitch'd upon, for the carrying on a saving Design in this World; to make use of *such* for the saving of others, as do need to endeavour the saving of themselves. And here I shall briefly shew;

1. How it is to be understood.

2. How the fitness of this Course may be evinced.

As to the former we shall briefly note;

That we must be cautious to understand aright, *how, and in what sense* any one can be said, to save himself, or another. Therefore,

1. It must be understood *so*, as to keep at a remote and awful distance from intrenching upon a *Divine Privilege*.

rogative. It being most expressly said, *Iſa.* 43. 11. *I, even I, am the Lord, and beſides me there is no Saviour:* and *Chap.* 45. 21, 22. *There is no God beſide me, a juſt God, and a Saviour, there is none beſide me. Look to me, and be ye ſaved all the ends of the Earth: for I am God, and there is none elſe.* Which plainly ſignifies, that in the higheſt ſenſe, *to ſave*, is moſt appropriate to Deity, eſpecially, with an *everlaſting Salvation*, as 'tis expreſs'd, *v.* 17. of *this Chap.* 45. *Iſrael ſhall be ſaved, in or by the Lord, with an everlaſting Salvation.* And that to be ſo a Saviour, is equally incommunicable, as *to be God.*

How gloriously doth he triumph in this excellent peculiarity of the Godhead, in his Expoſtulations with *Job*, *Chap.* 40. 9. *Halt thou an arm like God!* q. d. "Come let us compare; ſtretch
"out that weak withered ulcerous
"Arm of thine. *Deck thy ſelf now with*
"Majeſty and Excellency, array thy
"ſelf with Glory and Beauty; try if
"thou canſt make thy ſelf thine in
"God-like ſplendor: *Caſt abroad the*

“ *Rage of thy Wrath: behold every one*
 “ *that is proud and abase him. Try*
 “ *thy power upon thy fellow mortals.*
 “ *See if thou canst crush all the haugh-*
 “ *ty ones of this World, bring them*
 “ *down, and bind their Faces in the*
 “ *Dust of the Grave. And (to recall*
 “ *thee to the greater things mention’d*
 “ *before) try if thou canst form me*
 “ *such another Earth as this, establish*
 “ *its Foundations, lay its corner Stone.*
 “ *If thou canst countermand the Moti-*
 “ *ons, bind up the Influences of the*
 “ *Stars in the Heavens. Then will I*
 “ *confess unto thee, that thy own right-*
 “ *hand can save thee, vers. 14. It is, it*
 “ *seems, as much above created Power*
 “ *to be a Saviour, as to be the Creator*
 “ *or Ruler of the World.*

And how should we dread to think
 of usurping the *Title* and *Office* of the
 great Emanuel, *the Saviour*, who is
 therefore call’d *JESU’S*, because *he*
was to save his People from their sins,
 Matth. 1. 21.

2. Yet there is a *true sense* wherein
 the saving Act and Power, are *other-*
wise,

wise, and very variously ascrib'd. Sometimes to *Faith*, Luk. 7. 50. *Thy Faith hath saved thee*; sometimes to *Hope*, *We are saved by Hope*, Rom. 8. 24. sometimes to *Baptism*, 1 Pet. 3. 21. *Baptism doth also now save us, not the putting away the filth of the flesh, &c.* sometimes to *Husbands and Wives* in reference to one another, 1 Cor, 7. 16. So is the Gospel call'd the *Gospel of our Salvation*, Eph. 1. 13. *And to you is the word of this Salvation sent*, Act. 13. 26. So are we *exhorted to save our selves*, Act. 2. 40. and others, *Jud. 23. Others save with fear.*

Thus in lower matters, is *the act*, of *Writing*, for instance, ascribed to the *Pen*, to the *Hand* that uses it, and to the *Writer himself*, that moves both; and we have no difficulty to understand those different forms of Speech: Nor is there a greater difficulty in the present case; so to ascribe to the Creature, the low subordinate Agency, which in distinct capacities may belong to it, as in the mean time to reserve to God and Christ the supream Agency, which is most peculiar and appropriate

ate to *Divine Power and Grace*, 1 Pet. 1. 5. Eph. 2. 8.

2. We now come next to shew, That it was very manifestly agreeable to the most accurate Wisdom of God, to imploy *such* in the design and work of saving others, as were *themselves* concern'd, and needed to be saved too, that were to be upon the same bottom *themselves* with the rest; and to venture their own Souls, and their everlasting concerns the same way, and into the same Hands.

And this we shall labour to clear and make evident by degrees.

1. It was fit, since Creatures were to be employ'd in this work, to make use of Intelligent Creatures, such as could understand their own errand, and act with design in pursuance of it.

2. Mankind was universally lost, so as all do need being saved themselves.

3. Therefore no intelligent creatures else, could be employed herein, but the unfaill'n Angels.

4. We

4. We may adventure to say after God, and when he hath so determined the matter himself, though it was not fit for us to have said it before him, as if we would *direct the Spirit of the Lord, or as his Counsellours would instruct him*, Isa. 40. Rom. 11. that it was more suitable to make use to this purpose of sinfull Men, than of sinless Angels,

Let us sever and lay aside herein, what may at first sight, seem specious, but is really not considerable in this matter, as that *men*, in the same miserable circumstances with those whom they are to perswade, that they may save them, will be so much the more earnest, and importunate, use so much the more pressing arguments, as having been upon the brink of hell, and the borders of destruction, for we suppose such as are most likely to promote the salvation of others, to have been made sensible of their own undone lost state, and to be in a way of recovery themselves. But hereupon it may also be supposed, they will
there-

therefore so much the more pathetically plead with sinners. *Their knowledge of the terrors of the Lord will urge them to perswade men,* 2 Cor. 5.

1.1. and make them eloquent at it. But what? more than Angels? When the Apostle, 1 Cor. 13. supposes one speaking *with the tongue of Men and Angels*, doth he not intend a gradation, and signify the latter far to excel? And are we to suppose that the benignity of their own natures, their kindness to man, and their perfect conformity, and obediencial compliance and subjection to the will of their sovereign Lord, would not have oblig'd them to do their uttermost, if he had sent them upon such errands? we cannot doubt it. But,

1. It is apparent that what the Blessed God doth in pursuance of this saving design, he doth *to the praise of the glory of his grace*, and that it might appear the more conspicuous, in the whole conduct of this affair.

2. That it is not within the compass of any created, no not of angelical

cal power, to change the hearts of men, and turn them to God. If Angels were the constant Preachers in all our Assemblies, they could not with all their heavenly eloquence convert one sinner, if the immediate Divine Power did not exert it self. The People are willing in the day of *his Power*, who was *God-man*, as *Psal. 110. 3.* The *Jews* at Mount *Sinai* received the Law by *the Dispensation of Angels*, yet kept it not, *Act. 7. 53.*

3. Yet if God should put forth his own power, by such a Ministration: If Angels should appear in glorious array among us, and speak to men with greater advantage, and more perswasive eloquence, than we can conceive; and marvellous effects, by divine concurrence, should ensue; Those great effects, among a sort of creatures led by sense, and who judge by the sight of the eye, would all be ascribed to the visibly glorious Instrument, not to the supreme Agent, who is invisible and out of sight; even as in effects of *another kind*, the *invisible Power*

Power and Godhead, that do all, are little regarded by stupid man, whose dull eye stays, and rests in the visible outside, and fixes his mind there too.

4. Therefore the rich treasures of the Gospel are put *into earthen vessels*, that the *excellency of the power might be*, i. e. might appear to be of God, and not of the inferiour Instrument, 2 Cor. 4. 7.

5. In this way of dispensation, wherein God speaks to men *liable to the same passions with themselves*, he accommodates himself to their frail state, who cannot bear glorious appearances; and to their own option and desires, who say to *Moses*, Exod. 20. 19. *Speak thou to us and we will hear, but let not God speak to us lest we die*. When they had heard the sound of the trumpet, and the voice of words accompanied with thunders and lightnings, they *entreated that they might hear no more*, Heb. 12. 19. The celestial glory, while our mold and frame is dust, doth more astonish, than

than instruct. Those soft and pleasant words, *This is my beloved Son—* bear him, spoken by a voice from the excellent glory in the Transfiguration, made the Disciples that heard them *fore afraid*, and *fall on their faces*, Matt. 17:

How would it unhinge the world, and discompose the whole state of civil affairs if all conversions were to be as *Saul's* was, when he became *Paul*, with such concomitant effects, not only on himself, but all others present, especially being wrought (as most Conversions may be) in numerous Assemblies, the Convert struck blind for some days, and all that were in the place, speechless! Perhaps we have one such instance to let us see how inconvenient it were, such instances should be common; or that this should be God's ordinary way of converting, and saving sinners.

6. The holding of men in this world under the *ministry of Men*, not of *Angels*, in reference to the affairs of their Salvation, is certainly more suitable

table to the condition of *Probationers*; for eternity, and another world; and more aptly subservient to the business of the Judgment-day, when all the talents men were entrusted with, their natural endowments, and faculties, as well as additional advantages, are to be accounted for. We shall hereafter understand better, but may, in good measure, conjecture now, why there is so *fix'd a gulf* by the Wisdom and Counsel of God, between the two Worlds, the *visible*, and the *invisible*, and so little commerce between them.

And whereas in the Old Testament, the apparition of Angels was more frequent, that passage, *the world to come*, being said, *not to be put in subjection to Angels*, seems to signify the time after the *Messiah's* appearing should be more entirely left to the conduct of a *Gospel-ministry*, as the connection, *Heb. 2. vers. 4, 5.* intimates.

7. And tho' the compassions of men, who have been in danger to perish

rish themselves, cannot be supposed more powerfully to influence them, unto an earnest endeavour of saving them that are in the like danger, than the kindness and benignity of Angels would do, if they were so employ'd; yet their concern to save others, who are also to be saved themselves the same way, is likely, more easily, more generally, more sensibly, to be apprehended by *those others*, to whom they are to apply themselves, upon this account. They have kinder thoughts of one another, than they are like to have of a superiour order of creatures. Their own *flesh and blood*, is nearer akin to them. Yea they are more apt to love one another (and consequently to apprehend one anothers love) than the Blessed God himself. Which is more than intimated in that of that H. Apostle, 1 *Joh.* 4. 20. *He that loveth not his Brother, whom he hath seen, how shall he love God, whom he hath not seen?* Things affect us, not meerly as they are, but as they are understood. Ministers cannot

not be kinder to mens Souls, than the Blessed Angels, among whom there is a joy for the conversion of a sinner, much more pure, exalted, and sublime, than an humane breast is capable of, and in proportion, more fervent desire of such conversions: But their propensions towards us, tho' they should be expressed by Counsels and Precepts that tend to our good, would be less apprehended by most men; they carrying a severity with them, which makes them need such insinulative recommendations, as slide more easily into their minds, from creatures of their own Order.

8. Our Lord himself was so concern'd for the saving of Souls, as who could be besides? But tho' before the Flood he is said to have preached to the Old world, 'twas, *by his Spirit*, in the Ministry of *Noah*, a Man like *themselves*, to whom he preach'd. But when he thought fit to preach immediately himself, he *put on flesh*; and *dwelt*, or did tabernacle, among men as one of them, *Job. 1. 14.* So
Moses

Moses foretold. *A Prophet like to me shall God raise up, him shall you bear.* So his ^{Acts 3. 22. from Deut. 18.} *terror was not to make us afraid.* And tho' his compassionateness towards us is argued from *his being tempted, and compass't with infirmities,* as we are, that ^{Heb. 4. & 5.} cannot be understood, as if hereby he became more gracious and mercifull towards us *in himself*; but his being so, was the *more apprehensible to us.*

9. The steadiness of the Course God hath taken in this matter, shews, what his Judgment was of the *fitness of it*; who doth all things *according to the counsel of his will,* Eph. 1. 11. 'Tis observable, that when our Lord was now about to ascend, he fixes a *Ministry* that he promises his Presence unto, *always, or every day, unto the end of the world,* Matt. 28. 19, 20. *Ascending in high* he gave (among other) these gifts to men, (even to the rebellious, Plal. 68.) *Apostles, Prophets, Evangelists, Pastors, Teachers,* Eph. 4. 8, 11. And that he might

put an honour upon *this Ministry*, when he designed the Gospel to be preached to *Cornelius*, and his *Relatives*; tho' he prepares *Peter*, by a Vision, and sends an Angel to *Cornelius*, 'twas not to preach to him, but to direct him to send for *Peter*, to preach to him and his; who tells him, when he fell at his feet, *I also am a man*, Act. 10. We are *humane Preachers*, tho' from a *divine Master and Lord*; and of a *divine Word*.

2. But now the Mind, and Counsel of God being sufficiently evident in this matter, both in the *fact*, and in the *fitness* of it, to make use of such, for promoting the *common salvation*, as do need themselves to partake therein; we come now to shew, *That the Ministers of the Gospel of Christ, ought to be very intent upon the business of their own salvation, conjunctly, with that of them that hear them; and of theirs with their own.*

There is a *double obligation* meeting upon a Minister of the Gospel; that of the *Law of Nature*, and of the *Law of his Office*;

Office; he is to comply with both. *Nature* obliges him to intend his own Salvation; *his Office*, theirs that hear him. The same Authority lays him under the one obligation, and the other. For he that is the *Author of Nature*, is the *Author of his Office* too.

1. *He ought so to mind the concern of his Peoples Salvation, as not to neglect his own.* This is so evident in it self, that it would be superfluous to speak to it, were it not that we, as well as *they to whom* we preach, do need to be put in remembrance of very important things, *tho' we know them*, 2 Pet. 1. 12. *To know*, and *to consider*, we not only *may distinguish*, but do, too often, *separate*. And there are divers things to be considered to this purpose.

1. That the *Royal Law*, as 'tis call'd, *Jam. 2. 8.* which requires us *to love our Neighbour as ones self*, makes *love to our selves*; i. e. not meerly *which we bear*, but *which we owe* to our selves, the measure of that which we ought to have for our Neighbour. And that

which ought to be *the measure in any kind, should be the most perfect in that kind*; and must oblige us to love first, our most noble self, our own Souls.

2. 'Tis *gross hypocrisy* to seem earnestly intent upon saving other men, and to be neglectfull of *ones own Salvation*. 'Tis *sin only* which endangers both; meant by the *mote* and the *beam*, Matt. 7. 3, 4, 5. And our Saviour, we see there, stigmatizes such a one, with the brand of an *hypocrite*, that is officious to take out the *mote* from his brother's eye, but never concerns himself to cast out the *beam* from his own eye.

3. 'Tis a *scandalous* and an *ignominious absurdity*, as the Apostle's sharp exhortations imply, Rom. 2. 19, 20, 21, 22. to take upon ones self to be a *guide to the blind, a light to them that are in darkness*, to take up with having a *form of knowledge, and of the truth in the Law*; and to teach others, and not to teach ones self! Preachest thou (as he adds) *A man should not steal? and dost thou steal? Thou that sayest a man should not commit adultery, dost thou*

'thou commit adultery? Thou that abhorrest idols, dost thou commit sacrilege? Thou that maketh thy boast of the Law, by breaking the Law dishonourest thou God? This is that which makes the name of God be blasphem'd among the Gentiles; as he tells us 'tis written, referring to some Texts in the Old Testament, Ezek. 16. 47, ---52. Ch. 36. 22. 'Tis a blackening thing when it can be said, I was keeper of the vineyards, but my own vineyard have I not kept, Cant. 1. 6. Our Lord speaks of it as a reproachfull Proverb, which he, knowing the hearts of men, observed some were apt to misapply to him, Luke 4. (noted to have been in use among the Greeks, and which, with that Empire, had reach't Judaea) Physician, heal thy self. It would be very opprobrious to us, who are in the Ministry, if it could be truly said to us, we seem concern'd at the diseasedness that appears in our flocks, but overlook the diseases, and distempers of our own Souls. That was meant for a bitter reproach to our Lord, dying

upon the Cross; *He saved others, himself he cannot save.* To us, if it might be truly said, it must be a *just reproach*, as well as *bitter*; our *saving our selves* being our duty enjoyn'd us, and tending to the *saving of others*; whereas our Lord's *saving himself*, in the sense intended by those Scoffers, was against the Law he was, *then*, under; and against his own design; tending to overthrow it, and leave them to perish, whom he was dying to save.

4. The observable neglect of the design to *save our own Souls*, would defeat and destroy the other design of *saving theirs that bear us*. For who can think us serious in our preaching, or that we believe our selves, in what we say; if we manifestly decline, *our selves*, that *way of salvation*, which we propose to others: we tempt men to Infidelity, if we live like Infidels.

It was a cutting Repartee, made by an Atheistical person, *to one*, that leading an ill life, yet profess to wonder, that *the other*, the Arguments for a
Deity

Deity being so plain and cogent, did not own *there was a God*; The other reply'd he much more wonder'd, *that he who did own him, should yet live as he did!* This tends to overthrow all our preaching. Tho' our Saviour directs, *to do as they said*, who *sate in Moses's chair, not as they did*; because *they said and did not*: Yet he did not thereby justify those self-repugnant Teachers; for his reflection upon them is sufficiently severe. And we are to consider in the case, not meerly what man's *duty* is, but what their *dispositions* are. Not what they *ought*, but what they *are apt*, to do. If *they* think *we* do but act a part, when we speak never so *movingly* to them, they will be little *mov'd* by all that we can say. They will be more apt to conclude, that we who have studied, and searched into the matters of Religion, more than they have done; have found some flaw at the bottom, and perceive the very Foundations of it to be infirm; and therefore practice not according to the *Doctrines*, and *Rules*
of

of it. But that for our gain, because it was the Calling we were bred to, and we know not how else to live, we are content, and some way constrain'd, to keep up the *forms*, we found in use; and maintain them, that they may maintain us.

5. Yet when it shall be found, as upon strict enquiry it cannot but be, that the Foundations of Religion, are more firm than those of Heaven and Earth, how dismal will it be to have preach't to others, and our selves to be *cast-aways*? 1 Cor. 9. 27. For as, by loose, licentious walking, we *hazard* other mens Souls, which we should endeavour to save; so we, *more certainly*, lose our own. God may save them, some other way, and by other, more apt Instruments; but we have little reason to expect that we shall save our own; either while we design it not, (as if we were to be saved by chance) or, much less, if we counter-act any such design. Which we may, most destructively, by that single Instance, which the Apostle, in that
last

last mentioned place, refers to; an indulg'd intemperance; or not keeping our bodies in subjection; in servitude, or in a serviceable temper, as the word *δουλαγωγέω* imports; to subdue them into the state of Servants; wherein, rather than fail, one would use the severity which this other word *καταδύω* there signifies. It is plain that *if we live after the flesh we must die*, Rom. 8. 13. There is one Law for Ministers and People. And it is only *by the spirit*, we are so to *mortify the deeds of the flesh, that we may live*. How dismal when a Minister's own breath poisons him! When the very Gospel which he preaches is a deadly *odour* * to himself! how horrid when a *Shepherd* is the Leader of the *Epicurean Herd*!

6. But if by neglecting visibly the Gospel-way of saving himself, he not only hazard, but actually destroy other mens Souls, together with his own, he then perishes, under a much heavier load of guilt, than another man

* 2 Cor. 2.
16.
ἀζαν.

man can, that was not under his obligations. As his *obligation* was double, so is his *guilt*. When sinfull, vicious inclination, hath depraved his mind, put out the eye of his *practical understanding*, so that the blind leads the blind, both fall into the ditch; but he falls much the deeper, having the others destruction charg'd upon him, together with his own. Such Teachers as *bind heavy burdens for others, which they will not touch*--fall under an aggravated woe. And the case is the same, with them that prepare, and set before their Hearers, the most nutritive and delectable fare, which *they* will not *tast*. And for that Reason, perhaps, the People will not feed on them, because the Preachers themselves too evidently, appear, to have no *tast* or relish of them.

2. *The Ministers of Christ ought to conjoyn the serious design, and earnest endeavour, of saving them that hear them, with the design, and endeavour of saving themselves.* They are not to be so bound up within themselves, as
only

only to *mind their own things*, tho' of this most noble kind.

1. *The Law of Nature obliges them to it.* Which extends its obligation, as far as humane nature extends. And must therefore include them with the rest of Mankind, under the *same common notion* : viz. them, *who are Ministers*, not *as they are such* ; for nature hath not made them Ministers ; but *as they are Men*. Whom the *Royal Law*, mention'd before, requires to *love their neighbour as themselves* : and therefore to seek anothers felicity ; not *before*, but *as their own*. We are taught to count it an unnatural barbarity , when we see any prest and pinch'd by bodily wants, and miseries, to *hide our selves from our own flesh*, Isa. 58. 7. How much more, if we see immortal Souls in danger to be lost and perish, that are of the *same make*, and capacity, with our own !

2. *The Law of Christ* as such, obliges Christians to the same thing. Which is not, in this instance, therefore, a divers Law, but hath a different

rent stamp, and impress, as being the Law of the Kingdom of God in Christ. We are to *bear one anothers burdens, so fulfilling the Law of Christ*, Gal. 6. 2. What so weighty a burden can there be upon any man as this, the importance of his eternal salvation? And which is plainly here referr'd to, when we are required to endeavour the restoring of such as have been overtaken, and lapsed into sin; by which the precious Soul is hurt, and endangered, should they be left to sink under such a burden. Christians are *elsewhere*, required to have *compassion* on such as they see in such danger, to *save them with fear, and pull them as firebrands out of the fire*, Jud. 23. These are obligations common to Ministers with others. But,

3. *The Law of their own Office*, lays upon them an obligation, *peculiar*, as such, *to themselves*. What serves their Office for, but *this*; as the principal end and design of it? What is it meant for? but to gather in Souls to Christ; and confirm them in him, *because there*

is salvation in no other, nor is there any other name given among men by which any can be saved, Act. 4. They are the Messengers of the glad tidings of peace. Their business is so well known, even in hell it self, that a Spirit from thence speaks it out, These are the Servants of the most high God, which shew unto us the way of Salvation: i.e. to humane creatures, of whom the possessed person was one, Acts 16. 17.

4. They are obliged by the example of their Blessed Master. Our Lord Jesus himself, the Primary Saviour by Office; whom they are both to imitate, and to serve in this mercifull design. Christians are so far to imitate them as they do Christ, 1 Cor. 11. 1. which implies their obligation to imitate him, as the word there used, signifies. The great Sal-^{mental}vation, which none that neglect, can escape vengeance, began to be spoken by the Lord himself, then by them that heard him, and so on; by others that succeed in the same Office. This is following Christ in the way of imitation,

imitation, as in the mentioned place. And we are required to *have the same mind in us, which was in Christ*, Phil. 2. 5. and are told wherein, v. 6, 7, 8. which read over at leisure, and consider what was that deep humiliation and suffering for? but the salvation of Souls. And consider that this is said, as to the Saints at *Philippi*, so particularly to the *Bishops* and *Deacons* there; which shews their *common* and their *special* obligation both together. And now can we behold with what compassions, and in what agonies, even unto blood, our blessed Lord pursued this design, and not feel a constraint in our spirits, in our lower sphere, and capacity, to serve it also to our uttermost!

5. *They are obliged by the peculiar advantages they have for this work, and those they expect by it.*

1. They have *special advantages*, for it, from their very *Calling*, being *separated to the Gospel*; taken off from other business, to give themselves (as in this Context) *wholly to this*. They
are

are supposed therefore, to know more of the concernments of Souls; *of the terrors of the Lord*, 2 Cor. 5. 11. *whence, therefore, they are to persuade men*; of the nature of Sin, and how it entang'les mens Spirits; *of the wiles of Satan*, and how he waits for advantages to destroy them; *of the foundations of Religion*, and by what Arts they are endeavour'd to be subverted, or shaken: and by what *means and methods*, they are to be demonstrated, and establisht. Of *the Mysteries of the Gospel of Christ*, and how they are to be unfolded; to have more *special assistances from Heaven*, in their work, according as they faithfully mind it: *Christ's promised presence*, therein, *even to the end*. These are Talents, *with others*, tending to the obtaining of these, which they are to be accountable for. And hereby they are strongly oblig'd, with their own, to intend earnestly the Salvation of other mens Souls.

2. They expect great advantages by it. That, since nothing is more grate-

D

full

full to our Lord Christ, than the progress of this saving work, he will bountifully reward them that faithfully serve him in it. That *if they be stedfast and immovable, abounding in this work of the Lord* (as he hath not a greater, now in doing, in this world) *their labour, in him, shall not be in vain.* They shall hear from him, *well done good and faithful servant, enter into the joy of thy Lord.* If they turn many to Righteousness (or endeavour it with sincere minds) *they shall shine as Stars in the Firmament.* And in the mean time, the honour, and the pleasure, of serving that mighty Redeemer, and lover of Souls, in so glorious a design, have in them a very excellent reward; and which cannot but be esteem'd such, by a right mind.

6. *They are oblig'd by the exigency of their own case.* They cannot, as that is stated, neglect the design of saving other mens Souls, without forfeiting their own. If they warn them not, over whom, as Watchmen they are set, they perish, but *their blood will be requir'd*

requir'd at their hands. it is a *mighty trust* they stand charg'd with, which if they discharge not, they are liable to Accusation, and Condemnation, as false, and faithless Servants; perfidious to the Souls of men; traitorous to the King of Kings — whose Interest they will have betray'd, being his *Agents*, and *Ministers*, in his *Kingdom of Grace*; about the prosperous state of which Kingdom, with the successful progress of the Affairs of it, he is most deeply concern'd.

And now from this *conjunct* consideration of these *two great ends*, which a Minister of Christ is to propound to himself. I might proceed to consider them *severally*, and *a part*; but *this* the case doth not require, it being easie to sever what hath been said to *the one* and *the other*; nor do our limits allow it.

We, therefore, go on to the (more necessary) *Use of the whole*. To this purpose, we collect,

1. *That this World is universally in a very miserable state.* For it is the bu-

36 A Funeral Sermon on

business of Christ's Ministers, to endeavour, both, *The Salvation of them that bear them, and their own.*

1. The Salvation of *them that bear them.* This is very indefinite. Let who will be the hearers, they are supposed to be such as need to be saved. The *Object* of their Ministry is *all Nations*, and *every Creature*, viz. that is, or shall be, capable of being taught the way of Salvation. Therefore *all Nations* are delug'd by the destructive evils, from which they are to be saved. And the world is every where inhabited by *miserable Creatures*. We are told, that *sin and death have pass'd upon all men*, Rom. 5. 12. And *all the ends of the Earth* are invited to look unto *God in Christ* (as the application of this Context, *Phil. 2.* shews) *that they may be saved*, Isa. 45. 22. whereas, therefore, the Ministers of the *Gospel of Salvation*, wheresoever they can obtain to be heard, are to endeavour the Salvation of their Hearers, it shews, they can speak to none, who stand not in need of saving Mercy.

2. And

2. And that they are also to *save themselves* as well as *them that hear them*, more fully shews the absolute universality of the ruin that hath befallen this World; that there are, among men, none to be found, that may be employ'd in *saving others*, but who are *of the lost*, themselves, and, so far, drown'd in the common deluge of *perdition, and destruction*, as to need *his help*, as well as the rest, who came to seek and *save them who are lost*; and to stretch out to him *craving hands*, with, that crying voice, Lord, *save us, we perish*.

2. *The common stupidity of this wretched World, is, hereupon, most observable, and amazing*, that so few such cries are sent up to Heaven! Men are involv'd in a *common Ruine*; overtures are made to them of a *common Salvation*; but they are in reference hereto, destitute of *common sense*, i. e. of such sense as is common, in less important cases. Their misery lies in their having lost God; but little do they apprehend *this loss*. Amidst their other miseries, they cry

D 3 out,

out, when some that are mightier oppress others, but none says, *Where is God my Maker*, Job 35. 9, 10. *The Lord looks down from Heaven, upon the children of men, to see if any will understand, and seek after God: but they are every one gone back; or are in an averse posture, none doth this good, no, not one*, Psal. 14. and 53. *None*, till he give an effectual touch to their drowsie Spirits; and say, inwardly, and vitally, *to their Hearts, seek ye my face, so as to make their Hearts answer, Thy face, Lord, will we seek.* Preventing Grace doth this, Psal. 27. 8. otherwise they feel no need of God, they miss him not, are content to be without him in the world; yea, say to him, *depart from us.* Distance from him is chosen, and desired. From him, whose off-spring we are, who is the *Father of Spirits*, their *Parent*, their *Life*, their *Blessedness*; of whom they are, and to whom, if they tend not, they cannot but be miserable. It is the *Salvation of the Soul* that is the *end of Faith*, 1 Pet. 1. 9. that *Faith* by which we are to come to God,
be-

believing that he is, and will be, the rewarder of them that diligently seek him; being redeemed to God, by the blood of his Son, Rev. 5. 9. And who suffered once, the just for the unjust, to bring us to God, 1 Pet. 3. 18. and who upon his suffering, intercedes, for the same purpose; and is able to save to the uttermost them that come to God by him, because he ever lives to make intercession for them.

But this *Salvation of the Soul*, this *coming to God*, or *redemption by Christ*, and his *intercession thereupon*, who looks after? neither the *end*, the *Salvation of their Souls*, *coming back to God*; nor his *Method* for attaining this *end*, are regarded, or so much as thought on. To have this *Flesh* saved from any thing that is grievous to it, every one covets, and endeavours, in vain. It must, however, rot in the *Dust*, and be, in the mean time, a prey to *Worms*. Its own *Father*, *Mother*, and *Sister*, will devour it, *Job 17. 14.* The *Father of their Spirits* would *save, and satisfy*

D 4

them,

them, but *him* they shun, and will not know.

Who that observes how men spend their days, even under the Gospel, which makes their time *a day of Grace*, wherein they should be *working out their Salvation*, can think they have any concern to be saved? Their life is continual trifling, some pass their days in mirth and jollity; doth this signify any sense of misery, or fear of perishing, and that *destruction from the Almighty is a terrour to them*? These are not more idle, than *others* are idly busie, to get Estates, and a Name on Earth; but what is this to their *being saved*? They are liable to the common, more sensible, miseries of life, and they are *without God*; but *this* is no misery with them. This misery is *their element*, and *burdens them not*. Were their *present case*, and *future danger*, in this respect apprehended, and felt, how full of outcries would this World be; *O we are lost, and perishing!* Such cries would ring through the Earth, and pierce Heaven! But the
same

same carnality that is death, Rom 8.6. and makes them miserable, makes them stupid too, and insensible of their misery.

And are these reasonable Souls, intelligent, immortal Minds and Spirits, that are thus stupify'd! turn'd into such Clods, and Stones! O deplorable case! Methinks such an Office, set up in the World, of men that are to save their own, and other mens Souls, should make them consider, and bethink themselves, *what is it for?* It must have had an original; and so, it hath a Divine Aspect; a taste of Heaven upon it, and must have an end, suitable to the Wisdom, and Grace of Heaven, which claims to be entertain'd otherwisc, than with neglect, and contempt!

And indeed, this leads to take notice more expressly, in a further Inference.

3. *That there is a saving design on foot in the World.* Set a foot by the Blessed God himself. Otherwise in so great a ruine as is come upon this wretched World, what could it signify?

fiel? for *any man*, to offer at saving either *himself* or *others*?

How vain an attempt were it! for any man, out of so deep and horrid a gulf, of impurity, misery, darkness and death, to think of lifting up himself, and of plucking up others as high as Heaven! *This intimation*, carries hope with it. It is a Voice from Heaven to such as are so imploy'd, as *Timothy* was: *O save thy self, and as many as thou canst besides.* It takes away all pretence for despair. God puts not men upon vain attempts. A *lively hope* ought to spring from hence. *And we are saved by hope*, Rom. 8. 24. As without Hope no man would ever design for Salvation, or any thing else. Hope is the *Engine* that moves the World, keeps the *intelligent part* of it, in action, every where. No man could rationally stir in pursuit of any design, whereof he despair'd. But as to *other designs*, mens hopes are commonly self-sprung, and end in shame. But when one can say, *Lord, thy word hath caused me to hope.* Thou hast put me
upon

upon aiming to be saved, and to save others, it speaks this to be a just and a hopefull undertaking. I will therefore set about working out my *own salvation* (and with my own, *other mens*, as far as is within my compass) expecting he will graciously set in with me, and work in order hereto, *to will, and to doe, of his own good pleasure*, without which, *all mine* will be lost labour.

4. We further collect, *That the Blessed God is most intent upon this design.*

That which this *supposes*, and that which it *imports*, speaks him *intent*. It *supposes* he hath appointed a *Sovereign Saviour* set over this work; otherwise, there could be none *subordinate*.

It *imports*, he hath settled an *Office on purpose*. Made it *some mens* special business, to intend (as every one ought) his own salvation, and with-all, *to give himself up* to this great work, *the saving all be can.*

An *Office* set up for the *saving of Souls*, ought to be a great thing in
our

our eyes; and is a standing testimony for God, how willing he is men should come to the knowledge of the truth and be saved.

5. *They that bear this Office should be highly honoured for their works sake.*

For how glorious an employment is it, to be instrumental to Salvation! To ~~be~~ in any kind, *Saviours*. I could tell you of some great *Princes*, in the *Pagan* world, that to their other splendid Titles, have had the addition, of *Soter*, a *Saviour*; as to some other, the *Destroyer of Cities*, hath been given as a name of reproach. And you do know who hath the name of *Apollyon*, or *Abaddon*, Rev. 9. 11

6. *It highly magnifies the Wisdom, Power, and Sovereignty of God, that he can, and will, make use of so mean Instruments, for so high and glorious a purpose.* For what end and purpose can be greater, than the Recovery, and Salvation of Souls, so deformed, miserable, and lost, as the Souls of men, universally, were? *And what Instruments could be meaner, or more vile, than*

than such as needed to be saved themselves, with the same Salvation? That God should make use of them who were darkness, Eph. 5. 8. to enlighten the world! Matt. 5. 14. of such as were but sinfull flesh, Joh. 3. 6. to be able Ministers of the spirit, 2 Cor. 3. 6. of such as had minds that were enmity against God, Rom. 8. 7. to reconcile men to him! 2 Cor. 5. 20. These are some of the wonders he works among the children of men. When he hath converted some to use them (first for the converting of others, and then) for the strengthening of their converted brethren.

7. The Ministers of Christ are to be examples to them over whom they are set. They are to be so in the beginning of their course, in their first turn to God, tho' then, in a more passive sense, that I might be a pattern, &c. saith the Apoſtle, 1 Tim. 4. 16. and in their after-course; as in this Context, v. 12. Be thou an example of the believers, in word, in conversation, &c. They must be Leaders in the whole way of Salvation, from first to last. 8. Pride,

8. *Pride, in the Ministers of the Gospel, and in them that live under a Gospel-Ministry, is a most monstrous absurdity: For what are we all of us, but a company of wretched creatures, just perishing, and only (at the best) but in the way of being saved! What have such to be proud of!*

9. *Both Christ's Ministers, and their Flocks, are under the greatest obligation imaginable unto union. For their case is one and the same; their miseries were the same, their dangers the same. They must all have the same Saviour, the same way of salvation, and the same end; the same state of salvation, which all the nations of the saved are to be brought to at last, Rev. 21. 24.*

10. *'Tis an unquestionable thing, that salvation is to be designed for, by all sorts. Ministers must aim to save themselves, and their bearers. And is the Minister to design his Peoples salvation, and not they, their own! They have mean thoughts of Salvation that stumble here, as if they were only to be*

be saved from hell-flames! but to be saved from *sin* that makes us *unlike God*! to have his *Image*, and his *Love* perfected in us, to be with the rest of the *elect*, *partakers of salvation*, with *eternal glory*, is that mean? 2 *Tim.* 2. 10.

11. *The Ministers of the Gospel must, sometime, or other, be taken away from their work.* It is *time*, a limited duration, within which their work and business lies, for the *saving themselves and those that hear them.* They are to *save themselves.* This end they are to pursue; and it must sometime be attain'd. They are not alwaies to labour, and never rest: sometime, they are to receive the fruit of this their Labour, and the *end of their Faith, the salvation of their Souls.* As more time passes, their *salvation* draws nearer *than when they believed*; they are not always to be *in saving*, and never *saved.* In *mercy to them*, God will translate them; and may it not be in *judgment* to many, whom they earnestly laboured to save, but who rejected their

their counsels, and strove against their own Salvation! *That they may not, always, labour in vain, for themselves, and because they have laboured in vain for many others,* they must be withdrawn from their hard and toilsome labour, and enter into rest.

12. *The loss is great, and grievous, beyond all expression, above all our lamentation, when such are taken away as have made it their business, to save themselves, and those that heard them. In their endeavour to save themselves, they have been great examples. In their endeavour to save others, they may have been great Instruments, of much saving good to many a Soul. How few are they that drive such designs! how fast doth their number decrease! How fully may we take up that of the Psalmist, when the godly man ceases, and the faithful sail from among the children of men? And what could be said with greater Pathos, Psal. 12. 1. Help, Lord, as in a common Ruine; help, help, for God's sake, help, Lord, help! My Friends, are you not sensible*
you

you have lost such a one, even while you are not yet sav'd! while you yet need to be *working out your Salvation!* The effectually called, 'tis true, are saved, *2 Tim. 1. 9. Who hath saved us, and called us with an holy calling.*— And (which is, in substance, the same thing) the *Regenerate* are saved: *Not by works of righteousness which we have done, but of his mercy he saved us, by the washing of regeneration, and the renewing of the H. Ghost; Tit. 3. 5.*

But, if this were the case of you all, how much yet remains to be done, in order to your *full, and consummate Salvation!* You have yet mighty difficulties to overcome. *A body of death,* which you are not yet delivered from. For are not these some of your groans, in reference to it, *O, who shall deliver us?* *A World,* full of troubles, and sinners. Your *adversary the Devil,* that goes about seeking *whom he may devour:* All the *Principalities and Powers of the Kingdom of Darkness,* that you are to contend with, and with whom you are to dispute every step

E of

of your way to Heaven. And do you not need such a Leader, in that way?

And if any are fall'n into drowsie Slumbers, do you not need his *awakening Ministry*? If dead, how often hath the blessed Spirit breathed life into you, by his *quickenings Ministry*? How often hath God us'd him, to enlighten you, when you have been in the dark; to clear up the great Doctrines of the Gospel, when you have not distinctly understood them? to establish you in the Faith, when you have wavered, to resolve you in matters of practice, when you have been in doubt, to encourage you in your fears and faintings, to comfort you, in your sadness, and sorrows! I wonder not that there are many weeping Eyes, and should much wonder, if there be not many aking, trembling Hearts among you, for what you have lost, and from an apprehension, how hard, and, almost, hopeless it is, your loss should be soon, or equally supply'd.

He was long in *preparing*, and *forming*

ing, to be *what he was* when you lost him.

His Station among you in *this Neighbourhood*, when first he undertook the *Pastoral Charge* of this Church over which the *Holy Ghost* made him oversee, requir'd a man of as much *Wisdom* and *Grace*, as any such Station could well be supposed to do. Considering how numerous, how intelligent, and well instructed a People, he was to take the care of. I well remember, that about 3 or 4 and 40 years ago, being desir'd to give some help, on a *Lord's-day*, to that eminent Servant of Christ, Mr. *Greenhill*, whose praise is still, in *all the Churches*, I then first heard him preach; and (if my Memory fail not) he had about that time in hand, some part of that excellent Discourse, of the *Almost Christian*; I had then the opportunity of beginning an acquaintance with him.

His excellent good *natural Parts*, his *ingenuous Education*, his *Industry*, his *early Labours* in preaching the Gospel of Christ, in his *native Country*, in the

City, and in this place. His Conjunction and Society, for some years, with that excellent Servant of God before named; above all, the gracious assistances he had from Heaven, gave him great advantages, to be a Minister of Christ, approved unto God, a Workman that needed not to be ashamed, rightly dividing the word of truth.

And his multiply'd years, unto the 70th, with the continual addition thereby, to the rich Treasury of his Experiences, still improv'd him more and more: So that there being no decay of his *natural Endowments*, and a continual increase, of his *Supernatural*; you had the *best of him*, at last, whereby, indeed, your loss was the greater, but your obligation was also the greater, that God continu'd to you the enjoyment of him so long: and that in a serviceable state. But when he could be no longer serviceable in his slated, delightful work, it was by the decay, not of the *inward*, but the *outward man*; so that when he could preach to you, and converse with you no longer, he
could

could earnestly, and fervently pray for you, to the end. And God did not afflict you, by leaving, long among you, only the shadow, the outside of the man, and of such a man!

He took little pleasure in embroiling *himself*, or *his Hearers*, in needless, and fruitless Controversies. The great, substantial, Doctrines of the Gospel, were his principal study, and delight; such as lay nearest the *Vitals*, and the *very Heart* of Religion, and Godliness; and most directly tending to the *saving them that heard him*. The Subjects which he chose to insist upon, from time to time, in the course of his Ministry, shew'd, as to this, his Spirit, and Design. Having formed, from the H. Scriptures, that Scheme of Thoughts which satisfy'd him, and gave him a clear ground, whereupon to preach the Gospel, with an unrecolling Heart, he lov'd not to discompose it. His Judgment, in things which had that reference, being constantly moderate, and unexceptionably sound; remote from rigorous, and indefensible ex-

tremities, on the one hand, and the other.

Hereupon he drove at his mark, without diversion; not so much aiming to proselyte Souls to a *Party*, as to *Christ*. And to engage men, as much as in him lay, to be *sound and thorough Christians*. Hitherto tended his Sermons, from Year, to Year. The great Subject he had in hand, and which he left unfinished, when God took him off from his publick work, was manifestly pointed this way, *viz. Of the Covenant of God in Christ*. And his annual course, of preaching a Sermon on *May-day*, to *Young Men*, had the same manifest scope, and aim, with which his publick Labours were concluded. God so ordering it, that his *last Sermon*, was this Year, on *that day*.

His Judgment in reference to matters of Church Order, was for Union, and Communion of all *visible Christians*, *viz. of such as did visibly hold the Head*, as to the principal *credenda*, and *agenda*, of *Christianity*. The great things

things belonging to the *Faith*, and *Practice* of a Christian, so as nothing be made necessary to *Christian Communion* but what Christ hath made necessary; or what is indeed necessary to *one's being a Christian*: What he publickly essay'd to this purpose, the World knows. And many more private endeavours and strugglings of his, for *such an Union* I have not been unacquainted with. The unsuccessfulness of which endeavours, he said, not long before his last confinement, *he thought would break his Heart*. He having openly, among divers persons, and with great earnestness, sometime before, express'd his consent to *some Proposals*, which if the Parties concern'd, had agreed in the desire of the thing it self, must unavoidably have interr'd such an Union, without prejudice to their Principles; and on such terms, as must have extended it much further; else it had signify'd little. But this must be effected, as is too apparent, not by meer humane endeavour, but by an Almighty Spirit

56. *A Funeral Sermon on*

pour'd forth, which (after we have suffered a while) shall *καταγνῶμι*, put us into joynt, and make every joynt know its place in the Body, 1 Pet. 5. 10. Shall conquer private Interests and Inclinations, and over-awe mens Hearts by the Authority of the Divine Law; which now, how express soever it is, little availeth, against such prepossessions. Till then Christianity will be (among us) a languishing, withering thing. When the season comes, of such an effusion of the *Spirit from on high*, there will be no Parties. And amidst the *Wilderness-Desolation* that cannot but be, till that season comes, it matters little, and signifies to me scarce one straw, what Party of us is uppermost. The most righteous (as they may be vogu'd) will be but as Briars, and scratching Thorns; and it is better to suffer by such, than be of them.

In the mean time, it is a mark of God's heavy displeasure, when persons of so healing Spirits are taken away. And if it awaken any of us, *that* will
tend

tend to prepare us for the effects of it, which *Preparation*, seems a thing more to be hoped, *than prevention*.

But this worthy Servant of Christ sees not the woful day, whatever of it he might foresee. His removal makes to many, indeed, a *woful day*, and *that*, all about him, did long foresee. He was long languishing, and even *dying daily*. But amidst surrounding death, as a Relation told me, there was no appearance of any the least Cloud upon his Spirit, that obscured the evidences of his Title to a Blessed Eternity. Being asked *how he did*, he said, *Going home, as every honest man ought, when his work is done*. He was much in admiring God's Mercies under his afflicting hand, saying, *every thing on this side Hell is Mercy*. That the Mercies he received were greater than his Burthens, tho' in themselves grievous. That he rested upon that promise, that his Father would lay no more upon him than he would enable him to bear. That he expected to be saved only by the Righteousness of Christ imputed

puted to him. Tho' he well understood, as I had sufficient reason to know, that Christ's Righteousness is never imputed to any, but where, if the Subject be capable, there is an inherent Righteousness also, that is no *cause of our Salvation*, but the *Character of the saved*. And having before precaution'd some as were about him, not to be surpriz'd, if he went away suddenly, he repeated the Ejaculation, *Come, Lord Jesus, come quickly*; and renewing the former caution, by saying, *Remember what I said before*; as he sat in his Chair, with all possible composure, he bow'd his head, and without sigh, or motion, expir'd in a moment.

The *sighing part*, he left to others that stay behind. And I do even feel the Sorrows of his most afflicted Family, his mournful Widow, his forrowing Sons and Daughters, his destitute Church, with all others that got good, or might have done by his quickning, spiritul, piercing Ministry, or had the advantage, and satisfaction
of

of his acquaintance, and converse.

Your *Grief* cannot but be measured, by your *Love*; and your *Love* by *his* in the several kinds, and objects of it. His Conjugal, Paternal, Pastoral, Friendly Love, as he was an affectionate Husband, a tender Father, a vigilant Pastor, and a pleasant Friend.

But withall, let your *Consolations* be measur'd by the proper grounds thereof. It is a most improper, irrational, unchristian way of being comforted in such a case, only to let time wear away our sorrows. It is but a *negative*, an *heathenish*, yea a *worse than heathenish* method of receiving Comfort. For I have observed it to be animadverted on, as an intolerable absurdity, by some among the Heathens, that *time* should work that cure of Grief and Sorrow, which Reason and Prudence work not.

And thus 'tis plain, we shall be relieved, not by holy *thoughts*, but by *not thinking*. So it may, in time, be forgotten, that ever such a Man as Mr. Mead, was Minister in *Stepney*! And what

60 *A Funeral Sermon on*

what is this to Christian Consolation.

But we need not wander from the Text for a *positive*, and a *solid* ground of Comfort. Remember it was his business to *save himself, and those that heard him*. As you have no doubt of his Salvation, which I believe none of you have, *make sure of your own*. Put on, with the *breast-plate of Faith, and Love, that helmet, the* ^{1 Thess. 5. 7.} *hope of Salvation*. You are of ^{8. 9.} *the day, watch, and be sober, as those that are not appointed to wrath, but to obtain Salvation by Jesus Christ*.

And then consider (as I doubt not many a Soul will bless God for him for ever) how glorious a sight it will be, to see him, one day, appear in the Head of a numerous company, of *saved ones*; and say, (as a subordinate Parent in the Apostle's sense, 1 Cor. 4. 15.) *Lord, here am I, and the children thou hast given me*.

In conclusion For you of his dear, and beloved Flock, this may be *directive* to you as well as *consolatory*; wou'd

would you have a Pastor after God's Heart? put your selves under the conduct, as much as in you is, of such a Pastor, as you apprehend will be intent, in all his Ministrations, upon this double end, to *save himself, and them that hear him.* And labour to be perfect, be of one mind, and 2 Cor. 13. 11. live in Peace, so the God of Love and Peace shall be with you. And remember him as one that hath had the Rule over you, and hath spoken to you the word of the Lord, and follow the Faith of such, considering the end of their Conversation; and that Jesus Christ is the same, yesterday, and to day, for ever. As you change Pastors you will not need to change Christs, so as to have one yesterday, another to day, and a third to morrow. Pastors under the Gospel, as well as Priests under the Law were many, because of death. But our B. Lord, because he continueth ever, hath an unchangeable Priesthood, Heb. 7. 24. Therefore do you never think of another Christ, as their doubt was, Matt. 11. 3. but cleave

To

62 *A Funeral Sermon on*

to this your great Lord with purpose of Heart, till he give you at last, an abundant entrance into his everlasting Kingdom.

Let his mournfull Relatives, and all of you to whom he was dear, consider, what our Lord offer'd as matter of Consolation, in the most trying case, of this kind, that ever could occur to poor mortals; *i. e.* when he himself was to be taken away, from his sorrowing Family, and Followers. It is but Joh. 16. a little while, *q. d.* my words have a plain meaning. A little while, and you shall not see me, and again, a little while, and you shall see me: and because I go to my Father ——— Ye now have sorrow, but your sorrow shall be turned into joy, and your joy no man taketh from you.

Now the God of Peace, that brought again from the dead, our Lord Jesus, that great Shepherd of the Sheep, through the Bloud of the everlasting Covenant, make you perfect in every good work, to do his will: working in you
that

the Reverend Mr. Mead. 63

that which is well-pleasing, in his sight,
through Jesus Christ; To whom be Glo-
ry, for ever, and ever. Amen.

FINIS.

Books written by the Reverend Mr. J. Howe,
and printed for T. Parkhurst, at the Bible
and three Crowns near Mercers-Chappel.

OF Thoughtfulness for the Morrow. With an
Appendix concerning the immoderate Desire
of Foreknowing Things to come.

Of Charity, in reference to other Mens Sins.

A Sermon at the Funeral of Mr. *Richard Adams*,
M. A. sometime Fellow of *Brazen-Nose* Colledge in
Oxford.

The Redeemer's Tears wept over lost Souls: In a
Treatise on *Luke* 19. 41, 42. With an Appendix,
wherein somewhat is occasionally discoursed, con-
cerning the Sin against the Holy Ghost, and how
God is said to will the Salvation of them that pe-
rish.

A Sermon directing what we are to do after a
strict enquiry, Whether or no we truly love God.

A Funeral Sermon for Mrs *Esther Sampson*, the
late Wife of *Henry Sampson*, Doctor of Physick.

The Carnality of Religious Contention. In two
Sermons, preach'd at the Merchants Lecture in
Broadstreet.

A Sermon for Reformation of Manners.

A Sermon preach't on the Day of Thanksgiving,
Decemb. 2. 1697. to which is prefix'd Dr. *Bates's*
Congratulatory Speech to the KING.

A Calm and Sober Enquiry, concerning the Pos-
sibility of a Trinity in the Godhead.

A Letter to a Friend, concerning a Postscript to
the Defence of Dr. *Sherlock's* Notion of the Trinity
in Unity, relating to the Calm and Sober Enquiry
upon the same Subject.

A View of that part of the late Considerations to
H. H. about the Trinity: which concerns the Sober
Enquiry on that Subject.

The Redeemer's Dominion over the Invisible
World.

A Funeral Sermon for Mrs. *Haymond*.

